

If this was the thistle that was growing in Ireland, and preparing to shake forth its seeds for a universal crop, then England has put the world in debt to her for cutting it up by the root; and a divine Providence has saved the Emerald Isle from a foe who only needed power and opportunity to be domestic tyrant.

Let me remind you of a fact, which Mr. Mitchell and many other pseudo-friends of Ireland's freedom, now full well—that Mr. Haughton enjoyed the friendship and the confidence of Daniel O'Connell,

are obliged to defer the publication of a letter from
Mr. Hiram Wilson. Also, a reply from Edmund
Quincy to the communication of LaRoy Sunderland.
Also, a letter from Dr. Grandin, of Maine—and another
from Henry C. Wright, pertaining to John Mitchell
and James Haughton—and various other matters.

The toasts and speeches were all in the same strain, and to the same effect:—Daniel Webster, the Constitution, and the Union—the Union, the Constitution, and

Our friends in *Norfolk County* will see that Charles C. Burleigh is to pass next week amongst them. We hope they will aid him, in his proposed meetings, all in their power.

meeting to denounce the glorious act of October 24, 1864, and Mr. Leavenworth, one of the most prominent and influential citizens of Syracuse as he was, went into the meeting, and exerted himself so strenuously, as well as honorably, to procure the appointment of a Chairman

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who would hold an even hand between the friends and the opposers of the 'Rescue,' that he incurred the charge (most unjustly) of attempting to break up the meeting. When, therefore, he was put in nomination, the opponents of his election endeavored to make him especially odious as, in effect, one of the leaders of the 'Rescue of Jerry.' I felt, therefore, that he ought to be sustained. I voted for his re-election, rather than for him; and, in helping to secure his election, I feel that I have done a good deed, and that I have helped to obtain in our country a triumph scarcely second, in its immediate effects, to the election of Mr. Smith, in his District.

Thus, friends, have I attempted to illustrate the views I take of the use you should make of your political power, your elective franchise.

WHO ARE THE FANATICS?

In a recent letter, a friend has written—'These raging Abolitionists only disgust me.' To the writer, and to all who sympathize with such disgust, the following remarks are offered: I do not know to whom you refer, as 'raging Abolitionists.' All with whom I am acquainted are more rational in their views of Slavery, and more consistent in their conduct concerning it, than those politicians, law-expounders, clergymen and teachers, who have the reputation of being sober, sane men. Those who use the strong language with which Jesus smote the Scribes and Pharisees of his day, are really more sound in their judgment of men and institutions, than are the fawning sycophants for office and power. And even when a man is not so far from the truth as to believe that the sin of Slavery is more heinous than the sin of murder, he is not so far from the truth as to believe that the sin of Slavery is more heinous than the sin of murder.

Who are they, who usually bring the charge of fanaticism against Abolitionists? They are politicians and their blind followers—lawyers, doctors of divinity and their 'flocks,' office-seekers—the *ins* and the *outs*. Their political creed is—'All men are born free and equal, with the inalienable right to life, liberty, and the pursuit of happiness.' They are uproariously boastful of this principle, and of their attempts to apply it to life. They profess it is their aim, to cast all our institutions in that mould. At the same time, they hold three millions of human beings in bondage—deprive them of all their rights. They frame laws to send back to slavery every fugitive. They stigmatize, as traitors, those who refuse to obey such laws. They denounce, as fanatics, those who advocate a Higher Law. Yet, candidly considered, what is more treasonable to the creed they boast of, than the conduct they pursue? What is more visionary, than an attempt to organize the Declaration of Independence by an adherence to chattel slavery? These schemes, so far removed from fanaticism, in the popular estimation, are hateful of her country's creed of liberty, yet not ashamed of her practice of slavery; glorifying, alike, in the rescue of Kossuth and in the rendition of Simms; rewarding Ingraham and punishing Torrey, Walker, Chapin and Drayton, for the same acts; welcoming Komath and Meagher, and hunting back into slavery, refugees from a tyranny more galling than Hungary or Ireland ever knew. Who are the fanatics?

The creed of the Abolitionist is—Immediate emancipation—the duty of the slaveholder, the right of the slave. Slavery is a sin which ought to be repented of at once, and abandoned; consequently, he earnestly and steadfastly separates himself from voluntary connection with the Government which shelters and defends it, and from the Church which sanctions it. Garrison unfolds to the breeze, the uncompromising banner—'No Union with Slaveholders!'—consequently, he wages a war of extermination against them—a destroyer, yet a builder too—for out of the ashes of the slaveholder, he would have the man arise; from the ruins of three million slaves, he would make as many free men. Here, creed and life agree. Here is consistency, sound faith, sound practice.

The American Church and clergy profess reverence for the Bible and love for Jesus Christ—call themselves disciples of him who preached the gospel to the poor, deliverance to the captive, and love to all men. They cry, 'Lord, Lord,' morning and evening, and every Sunday repeat the cry. Their worship is vocal with the most beautiful sentences and lofty psalms. They profess to be the servants of the Lord. Yet, their secret is to oppress and to oppress. They neglect the rescue of fugitive slaves, and they do not send back his own mother or son. Dr. Bennett would not conceal, harbor or aid a woman fleeing from oppression, if she 'owe service' under the laws of a slave State. The clergy, with rare and noble exceptions, teach obedience to the Fugitive Slave Law, openly or by silence; for silence, upon such a law, is consent to it.

The N. S. Presbyterian Assembly can haul their resolutions against 'promiscuous dancing,' while they wink at, or only tamely and reluctantly allude to, wholesale robbery and adultery, as practiced in slaveholding communities. The Unitarian Convention can spend three days in talking about the 'communion' and a 'liturgy,' while men are legally kidnapped in their midst, and scarcely need to say, 'Why do ye so?' Yes, many members of that sect openly declined to sustain the kidnapping law. They do not oppose it as a law; rarely individually. The same sect, shocked at Theodore Parker's heresies, 'disgusted' at the 'raging Abolitionists,' hold up, in their Annual Register, Daniel Webster as a model of religion to the Unitarian youth!

Dr. Cox, and other 'evangelists,' can be solemnly militant, when a foreign government imprisoned the Huguenot for reading the Bible, which is denied the slave, and no whisper of indignation is heard against the power which fines and imprisons American women, for teaching their colored sisters to read the same book.

Dr. Sharp could fellowship a slaveholding Doctor of Divinity; and the Baptist minister of this town told me, that he would not consider it a sin to hold slaves in the way Dr. Fuller, of South Carolina, does. Yet, both of these ministers would fellowship persons, because they preferred sprinkling to immersion!

All this is true of the popular clergy and churches. They are called 'Christians.' From such, often comes the charge of 'raging Abolitionists'—'fanaticism.' I think it is more fanatical to call them 'Christians,' than to call slaveholders 'men-stealers,' and 'women-whippers,' and 'cruel-plunderers.' It is nearer the truth, to call such exhibitions of life as the churches give, *hypocrysy*—a severe term, but justly applicable.

You say, my friend, 'these raging Abolitionists disgust me.' I am disgusted with ambitious, unprincipled politicians; with hypocritical priests; with selfish merchants; and with the indifference manifested, among all classes, to the sin of American Slavery. 'Raging Abolitionists' is more fanatical than the Anti-Slavery movement, than all the D. D.'s ever imagined in it. I deliberately deny the charge of 'fanaticism,' brought against the Abolitionists. It is as false as the charge of 'infidelity.' Their principles are based on the soundest philosophy, their measures are the offspring of reason and unfeigned religion. Cool, calculating, far-seeing sanity distinguishes them from the timid, cowardly, compromising, vacillating majority. I charge upon the Government and Church, with their adherents, that which is worse than superstition, more to be dreaded than fanaticism, more dangerous than fanaticism, viz., unblinking hypocrisy.

The Abolitionists believe, that 'God hath made of one blood all nations of men'—that He is the Father of all, and that all are brothers. In accordance with this belief, they extend to the slave a hand, whose fingers are 'Love, Justice, Liberty, Equality,' with a thumb of steady, sincere effort. They, they mean to right the slave and his bloodless, oppressive, barbarous master. With this, they will uplift both the victim and the spoiler from the degradation which Avarice and Selfishness, leagued against Weakness, have brought upon them. This hand has been branded as a thief, by the State, and as infidel by the Church; but, as Paul glo-

ried in the Cross of Christ, so do we glory in the Brand of Hand. We are willing to show it to the All-Seeing Eye, and abide the judgment of God and posterity. Let them decide who are the fanatics.

'Why, that brand is highest honor—than its traces never yet.' Upon old armorial hatchments was a prouder blazon set: And the unborn generations, as they tread our rocky strand, Shall tell, with pride, the story of their father's BRAND OF HAND!'

Framingham, Jan'y, 1854. H. O. S.

BUSINESS ENTERPRISE OF COLORED PEOPLE IN BOSTON.

Within the past ten years, this class of our citizens have exhibited a very commendable business tact and talent—a fact all the more gratifying, when remembering that, but a few years since, they were, by general consent, looked upon as an inferior portion of God's children.

The present aspect must be encouraging to anti-slavery men and women, who, in countless ways, by word and deed, have smoothed the path of competition which the colored American always finds more rugged than any other aspirant.

The following deserved tribute to him who has distanced all competitors, and is hailed as the Prince of Caterers, has been published in the city papers, and should find a place in THE LIBERATOR:

Boston, Nov. 17th, 1853. The Dinner Committee of the Sons of New Hampshire avail themselves of the occasion to express to Mr. J. B. Smith their entire satisfaction at the manner in which he has discharged the duties of the well-prepared waiters; the prompt attention of the well-disciplined waiters; the elegant bouquets, and the other adornments of the tables, conspired to render the entertainment one of the best public dinners ever provided in the city of Boston.

We take much pleasure in recommending Mr. Smith as a most excellent waiter, hoping that those who employ him may duly appreciate, and generously reward his labors for their gratification and entertainment.

DAVID BRANT, J. H. SIMS, P. P. CHENEY, S. S. SEAVY, THOMAS W. ROBINSON, N. HIGGINS, SAM'L GREGG, SELDON CROCKETT, SILAS DUCKER, DAVID CHAMBERLIN, JESSE MAYNARD, ELLA FORBISTALL, W. G. HANFORD, AVERY PLUMER, JR.

Then there is the Boston Gymnasium in successful operation, under its accomplished proprietor, JAMES B. BAILEY, of Baltimore, who, having won golden opinions at home, is daily registering pupils from the wealthy and other circles of Boston and vicinity. A visit to No. 4, Franklin Street, will convince all, that he has superior facilities for every imaginable mode of exercising the human body.

A Boot and Shoe Store has recently been opened in Cambridge Street, by two young men—DEMOSTRIS and DESSA—whose well-selected stock, practical knowledge of the business, and agreeable treatment of customers, are fast securing for them a good share of patronage. Dr. JONAS V. DEGRASS, No. 40 Poplar Street, skillful and faithful in his practice, though laboring under the obstacles that beset all young physicians, will soon, it is hoped, realize a fair reward for the labor and cost, which, in the Parian hospitals and elsewhere, have qualified him for administering to the various ills that human flesh is heir to.

JOS. W. LEWIS, too, in Richmond Street, master Blacksmith, employing, constantly, several journeymen, Merchants, ship-owners and house-builders find him prompt and competent, in the various branches of his craft.

MADAME CARTEAUX, 196 Washington Street, has elicited encomiums from the ladies of Boston, for her preparations for improving the hair and complexion, as also her skill in applying the same. I might enumerate others:—ROBERT MORRIS, Lawyer; LEWIS HAYDEN, Tailor; J. S. ROCK, Dentist; Lesides Gilbers, House and Sign Painters, Printers, Tailors and so through the whole list of Mechanical, Artistic and Professional skill; but the present will suffice. The success of one, is a guaranty for others. Let colored men and women persevere in well-doing, and they must extend from opponents an appreciation of their abilities in these several departments, hitherto unappreciated by the more favored classes in our community.

Boston, Jan'y, 1854. W. C. N.

STATE COUNCIL.

ESTIMATED FRIENDS GARRISON—

The Massachusetts State Council of Colored Americans was held in Boston on the 21st instant, as announced. Perhaps a brief sketch of its proceedings, in advance of the official report, may be acceptable to your readers.

The incident state of the weather, together with other obstacles, prevented the attendance of several members, whose attendance would have augmented the good that was done, and at the same time, saved the Council and the anti-slavery cause from that harm, which, it is feared, will result from some of its actions.

Among the objects which concentrated the most hands was that of Protective Unions, on which Henry O. Remington and others imparted valuable information; the only point of difference being, whether these should be exclusive, or participated in by white and colored. The resolutions were adopted, by a vote of 10 to 2.

Several resolutions were introduced, eliciting interesting discussions. One, recommending colored men and women to unite their efforts with the Anti-Slavery Societies; another, disavowing the general emancipation scheme; also, one inviting colored lecturers, now abroad, to return at their earliest convenience, and buckle on their anti-slavery armor.

A resolution, based on that of Professor Benson, as adopted by the Rochester Convention, protesting against complexional exclusiveness, was opposed by Rev. Leonard A. Grimes, and supported by Wm. C. Nell, and finally adopted.

Lewis Hayden introduced a series of resolutions, in which was embodied a complaint against HARRIS BUCHER STOWES, for not having appropriated money in aid of the contemplated Manual Labor College. This was deemed premature by several members, inasmuch as no evidence had been submitted of any definite promise, or violation thereof; and for the reason, that it seemed to dictate to Mrs. Stowe the mode in which certain donations were to be applied.

The resolutions were adopted, but protested against by Wm. C. Nell, Jeremiah B. Sanderson, Jonas W. Clark, and Henry Hutton.

The most exciting scene was the election of additional members to the National Convention. It had been agreed upon to dispense with a nominating committee, and elect by ballot. After tellers had been appointed, Jeremiah B. Sanderson expressed the hope that the claims of CHARLES LEE REMOND would be remembered by the voters. He said, that whoever else might be acceptable, (and he had not a word to offer against any one,) he hazarded nothing in saying, that by no one would the interests of Colored Americans be more faithfully and intelligently represented.

The remarks of Mr. Sanderson proved the signal for an opposition wholly unexpected, characterised by personal allusions equally irrelevant and bitter; and the attempt to do Mr. Remond justice was cut off by the previous question, and a routine of action pursued, disagreeable to an assembly of freemen.

If the Council be not wrecked by the injudicious action of its professed friends, certainly the rejection of such a man as CHARLES LEE REMOND will be seriously felt in its future deliberations. There is this consoling reflection, however, that his friends present did what they could; and well do they know, that a full Massachusetts vote would have secured his triumphant election.

W. C. N. Boston, January, 1854.

GENEROUS AID.

The following letter, containing the sum referred to therein, is from one of the warmest and most reliable friends of the anti-slavery cause; who will accept our hearty thanks for his donation made in behalf of one, who, 'being dead, yet speaketh'—assured that it comes very opportunely, as our struggle to sustain THE LIBERATOR is still 'against wind and tide,' and probably is destined to be, while it remains a free, independent, and fearless Journal.

WRENTHAM, Jan. 28, 1854.

DEAR BROTHER GARRISON—

I send you FORTY DOLLARS for the support of THE LIBERATOR. It is the last that was entrusted to me by our brother PHILANDER WARE, for the poor slave.

This expresses my confidence in your integrity and fidelity to principle. Continue faithful. Let both sides be heard, even at the expense of present defeat. God will reign forever. His truth will stand forever, though wicked men and devils rage and devour for a time. Right first—then union, peace, love and joy.

I should be happy to be at the annual meeting this week, but cannot. Love to friends.

Your brother,

W. L. GARRISON.

CASE OF STEPHEN WEAKLEY.

For daring to give 'aid and comfort' to certain fugitive slaves, on their way to Canada, STEPHEN WEAKLEY, an estimable friend of humanity in Pennsylvania, has been stripped of all his property, by an act of judicial villany, to the amount of three or four thousand dollars. To have him from utter destitution, and to show to the government that such a noble spirit is not to be crushed by its power, it is proposed that the friends of the flying fugitives, and of all in bondage, contribute their share, whatever they may choose to consider it, towards making up the amount started. Our friend JOSEPH BARKER, of Ohio, now temporarily in this city, makes the following generous announcement of the sum subscribed by him a short time since. May his example be widely imitated!

My DEAR FRIEND—I have paid my contribution to the fund for indemnifying STEPHEN WEAKLEY, from TEN to FIFTY DOLLARS. Will the friends of freedom, who have already contributed, try to raise their contributions, or obtain a few new ones?

Yours affectionately,

JOSEPH BARKER.

Boston, Jan. 25, 1854.

PARKER PILLSBURY.

We shall hope to receive, ere long, intelligence of the safe arrival of this beloved friend, and veteran advocate of the slave, in England. He sailed from this port on the 1st inst., in the Cunard steamer America, and no doubt is now in that land on whose soil every chattel slave instantly becomes transformed into a freeman. Wherever he may travel, we commend him to the hospitality, esteem and confidence of all freedom-loving spirits, as one strong in intellect, noble in soul, uncompromising in principle, fearless in conflict, and trustworthy in every temptation. Europe never entertained a worthier guest from these shores. The best wishes of thousands, in this land, for his health and safety, go with him. We know not how to spare him, even as a matter of respite, from the lecturing field; but his spirit is world-wide, and wherever he goes, the cause of freedom and suffering humanity will be sure to be strengthened by his presence.

SOLEMN EXCOMMUNICATIONS.

'Tidings, my lord the king! Tidings!' The divine right of the Church vindicated!—Offenders cut off!—Heresies signally punished, and made an example to the rest of mankind!

Yesterday, January 6th, in the year of our Lord 1854, a church in this town excommunicated six of its members for that greatest of modern crimes, loving humanity more than sect, and the suffering slave more than religious popularity. And to-day, our streets turn pale with the august spectacle of one of the 'holy brethren' diligently searching out the anathematized rebels, and delivering to them letters of excommunication. Among the number is a poor widow, of nameless ilk.

'Pure religion and undefiled before God is this, to visit the widow and fatherless with letters of excommunication, and keep yourselves unpolluted from heresy.'—ST. JAMES.

Of course, what they 'bind on earth, is bound in heaven.' How does this remind one of the days of the Inquisition! In our courts of civil justice, even the murderer is allowed the right of defence. But these 'vile criminals' were not allowed to know so much as the time or place of their immolation.

Oh, Church of Rome! 'Holy Mother,' drunk with the blood of martyrs, behold here thy descendants, thy faithful children!

A TERRIFIED OBSERVER.

Cummington, Mass., Jan. 6, 1854.

THE IRISH SLAVE-DRIVER.

A friend at Williamsburg, N. Y., in the course of a private letter, very justly remarks—

'What a disgraceful avowal is that on the part of John Mitchell, in relation to slavery! How easily deceived the public are, sometimes, in regard to character! Here is a man who had prated of liberty and oppression, and boasted of being a martyr who never had the first spark of freedom kindling in his bosom, nor the first sign of a conscious relationship to that deity who is no respecter of persons, but whose love, like the sun's rays, radiates in life-beams upon all.'

For a manly repudiation of Mitchell, see Letter of JOSEPH BARKER, in the preceding page.

VALUABLE AND IMPORTANT HISTORICAL PAMPHLET Just published, and for sale at the Anti-Slavery Office, price 25 cents—Proceedings of the American Anti-Slavery Society, at its Second Session, in Philadelphia, Dec. 21, 4th and 5th—with speeches by Wendell Phillips, Edmund Quincy, Wm. Lloyd Garrison, Samuel J. May, William H. Furness, Joseph Barker, J. Miller McKim, Charles C. Burleigh, Henry C. Wright, Lucetta Mott—&c. &c.

The General Agent of this paper acknowledges the receipt of £2 from John R. Neill, Belfast, Ireland, by the hand of J. M. McKim.

American Colonization Society.—The thirty-seventh anniversary of the American Colonization Society was held at Trinity Church, in the city of Washington, on the evening of Tuesday, Jan. 17. Mr. J. H. B. Latrobe, President, presided.

The Rev. Mr. Lane, Secretary, read an abstract of the annual report. The receipts for the past year were \$84,454. The expenditures were considerably more, leaving the Society in debt \$20,000. During the year, 785 emigrants to Liberia. The colony is in a prosperous condition; her commercial and political importance rapidly advancing; her government recognized by England, France, Prussia, Belgium and Brazil, to name a few of the nations. Liberia was the first and only free government on the continent of Africa. She asked and deserved recognition by the United States. It would be advantageous for her morally, and to us politically and commercially. The European States will monopolize the trade, if we do not bestir ourselves. England has two lines of steamers running to Africa. A steamer leaves England twice a month.

Addresses were made by Mr. Latrobe, and Judge Wayne of the Supreme Court; after which, the meeting adjourned.

Miss Lucy Stone in Pittsburgh.—We learn from the Pittsburgh Gazette, that Miss Lucy Stone, who went from Salem to the above place, met with a very enthusiastic reception there. She lectured in Pittsburgh two or three evenings, and, on each occasion, the large hall in which she lectured was filled to overflowing, and many were obliged to go away without gaining admittance. We are much pleased to learn that such a radical reformer as Miss Stone has become so popular as to be able to call out such large and respectable audiences to hear her.—Homestead Journal.

JOSEPH BARKER.

OF OHIO.

Proposes to deliver six Lectures, in the city of Boston, on the following topics:—

THE BIBLE—ITS ORIGIN, CHARACTER, AND TENDENCY.

Is it the production of God, or of man? Is it a mass of divine oracles, or human thoughts? Is it all true and good, or is it a mixture of truth and error? Is its tendency, when recognized as of divine authority, good or evil?

Discussion allowed after each lecture. The lecturer offers to discuss the whole question with any recognized minister of the leading churches of the country.

The Lectures will be delivered in the Melodeon, on TUESDAY, WEDNESDAY, THURSDAY and FRIDAY, Feb. 7th, 8th, 9th and 10th—and on TUESDAY and WEDNESDAY, Feb. 14th and 15th. Admission free, 10 cents.

ANTI-SLAVERY FAIR IN PITTSBURGH.

An Anti-Slavery Fair will be opened at the Town Hall in Pittsburgh, on WEDNESDAY evening, Feb. 8th, and will continue through THURSDAY, 9th.

A great variety of useful and fancy articles will be offered for sale, among which will be found many rich and rare foreign articles, from the late Boston Bazaar.

We cordially invite all the friends of the cause, in Pittsburgh and the vicinity, to cooperate with us in furnishing refreshments for the Fair.

Donations of money, or other available articles, will be gratefully received. The proceeds of the Fair will be devoted to the use of the American Anti-Slavery Society.

Public speaking may be expected each evening. Refreshments may be sent to the Hall, during the Fair, or left with either of the Committee.

ELVIRA KIMBALL, MARGARET P. SNOW, SARAH T. D. ROBINSON, EMILIE J. WELCH, ADIEA C. SMITH, LOTIS JOSELYN, SARAH BARKER, Pittsburgh.

FRANCIS H. DRAKE, MARIA PHILLIPS, CATHERINE B. LANE, Leominster. LUCINDA MILES, MRS. BROWN, Watnaiton. ELIZA HOWE, SARAH B. EVERETT, Princeton. SARAH LAWRENCE, MARTHA BARKER, Gardner. WENDELL PHILLIPS will speak at the Fair, on Wednesday evening, February 8.

JUSTICE TO WOMEN.

CONVENTION AT ALBANY.

TUESDAY AND WEDNESDAY, FEBRUARY 14 AND 15.

The Petition, asking for such amendments in the Statutes and Constitution of New York as will secure to the women of the State Legal Equality with the men, and to females equally with the males a Right to Suffrage, will be presented to the Legislature about the middle of February. We, the Committee appointed at the Convention held at Rochester in December,—by whose authority these petitions were issued,—do hereby invite all fellow-citizens, of either sex, who are in favor of these measures, to assemble in Convention, at Albany, on Tuesday and Wednesday, February 14 and 15.

The so-called 'Women's Rights Movement' has been so much misrepresented, that it is desirable to make the appeal for justice earnest, imposing and effective, by showing how eminently equitable are its principles—how wise and practical are its measures. Let the serious-minded, generous, hopeful men and women of New York then gather in council, to determine whether there is any thing irrational or revolutionary in the proposal that fathers, brothers, husbands, should treat their daughters, sisters, wives and mothers as their peers. This reform is designed by its originators, to make woman *womanly*, in the highest sense of that term—to exalt, not to degrade—to perfect, not to impair, her refining influence in every sphere. The demand made is only to take burdens, to remove hindrances, to leave women free, as men are free, to follow conscience and judgment in all senses of duty. On what ground,—except the right of might,—do men, claiming to be Republicans and Christians, deny to women privileges which they would die to gain and keep for themselves? What evil—what but good—can come from enlarging woman's power of usefulness? How can society be otherwise than a gainer by the increased moral and mental influence of one-half of its members? Let these and similar questions be fairly, candidly, thoroughly discussed in the hearing of the Legislature of New York.

Come, then, fellow-citizens, to this meeting, prepared to speak, to hear, to act. LUCY STONE, WENDELL PHILLIPS, MRS. C. L. H. NICHOLS, and other earnest friends of the cause from New England and the West, as well as from our own State, are to be with us. And may the spirit of truth preside over all!

Those having petitions in their hands will please send them to Susan B. Anthony, Rochester, until the first of February; after which, they should be forwarded to Lydia Mott, Albany.

ELIZABETH C. STANTON, WM. HENRY CHANNING, SAMUEL J. MAY, WM. HAY, ERNESTINE L. ROSE, BURROUGHS PHILLIPS, ANTONETTE L. BROWN, LYDIA ANN JENKINS, SUSAN B. ANTHONY.

Editors, please copy.

January 23, 1854.

CHRISTIAN EXAMINER, for JAN. 1854.

ART. I. The Woman Question; by Rev. John Weiss.

ART. II. Reflections; by Edward Wigglesworth.

ART. III. The Genuineness of the Gospels; by Rev. J. H. Morrison.

ART. IV. Dr. Judson's Life and Labors; by Rev. E. B. Hall, D. D.

ART. V. The Piety and the Poetry of the Supper; by Rev. W. F. Alger.

ART. VI. Osgood's Footprints of Providential Leadership; by Rev. S. K. Lathrop, D. D.

ART. VII. Infancy; a poem. By S. F. Clapp.

Then the usual Literary Notices.

This work is published bi-monthly, by Crosby, Nichols & Co., at \$4 per annum.

THE NEW HYPOPATHIC COOK BOOK, with three hundred receipts for cooking on hygienic principles, containing also a Philosophical Exposition of the Relations of Food to Health; the Chemical Elements and Proximate Constitution of Alimentary Principles; the Nutritive Properties of all kinds of Aliments; the Relative Value of Vegetable and Animal Substances; and the Selection and Preservation of Dietetic Materials, &c. &c. By R. T. Trail, M. D. With one hundred illustrative engravings. 1 vol. 12mo. Price, delivered free, 87 cents. Published by FOWLER & WELLS.

New York, No. 131 Nassau street. Boston, No. 142 Washington street. Philadelphia, No. 231 Arch street.

Dec. 28.

Shocking Calamity.—The dwelling-house of a Mr. MacAndrew, printer in the British American office, Woodstock, Upper Canada, took fire on Sunday morning, while the family were asleep; before any of the individuals in the house were awake, the flames had taken possession of the upper part of the building and staircase. Mr. MacAndrew was first made aware of the existence of the fire when the flames had burned into his bedroom; the smoke nearly suffocated his wife, rendering her quite helpless; the husband accordingly brought her to a window, through which both of them made their escape, leaving in the effort an infant child which was lost in the density of the smoke. The melancholy result of the conflagration is the death of Mr. MacAndrew's mother-in-law, his servant girl, and infant child, all of whom were burned to a cinder.

The Riband and George of the Garter, vacant by the death of the Duke of Beaufort, is to be given to the Earl of Arundel, who travelled in the United States as Lord Morpeth, and is brother to the Duchess of Sutherland's son. Harriet Stowe's noble poem, *Supper of Mrs. S.* in Athens, a translation of Uncle Tom's has been introduced as 'Omparap Tloma.' That's the same.

THE UNA.—A Monthly Journal devoted to the elevation of Woman.

Published at PROVIDENCE, R. I., and edited by Mrs. PAULINA WRIGHT DAVIS.

Price ONE DOLLAR a year.

The second Volume commences Jan. 1, 1854.

NOTICES OF THE PRESS:

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'We welcome "The Una." May it find its way into many homes, and that its seeds of truth will be a hundred fold.'—[Wor. Spy.]

'The Editors are valuable, and the communications of more than average merit.'—[Gloucester News.]

'We hope it will receive a patronage which will speedily warrant a more frequent publication.'—[Penn. Freeman.]

'We accept it as the inauguration of an idea, which cannot be sneered down nor exterminated, and whose ultimate triumph is certain.'—[Madison Co. Free Press.]

'The writing in the first number contains much that is worthy of the space it occupies.'—[Home Journal.]

'Its tone is liberal and decided, but calm and gentle.'—[Cor. of Boston Post.]

'With such an organ, the women can make a dignified stand in the cause they have espoused.'—[Yates Co. Whig.]

'It will well say all that is to be said on that side of the question.'—[Agric. Journal.]

'We know of no paper so well calculated to aid the movement of emancipating women.'—[Syracuse Journal.]

'It shall not want a good word from us.'—[Prov. Journal.]

THE UNA can be found at the store of Bela Marsh, Bookseller, No. 25 Cornhill. Price 10 cents single copy.

ESSEX CO. ANTI-SLAVERY SOCIETY.

A Public Meeting of the Essex County Anti-Slavery Society will be held at ESSEX, on Saturday evening, and Sunday, day and evening, February 4th and 5th.

Rev. ANDREW T. FOSS, CHARLES L. REMOND, and other speakers, are expected to be present.

JOSEPH MERRILL, Sec'y.

CHARLES C. BURLEIGH, an Agent of the Mass. Anti-Slavery Society, will lecture as follows:

Sheltonville,.....Sunday, Jan. 29. Wrentham,.....Monday, " 30. Foxboro,.....Tuesday, " 31. Medford,.....Wednesday, Feb. 1. Dover,.....Thursday, " 2. Dover,.....Friday, " 3.

